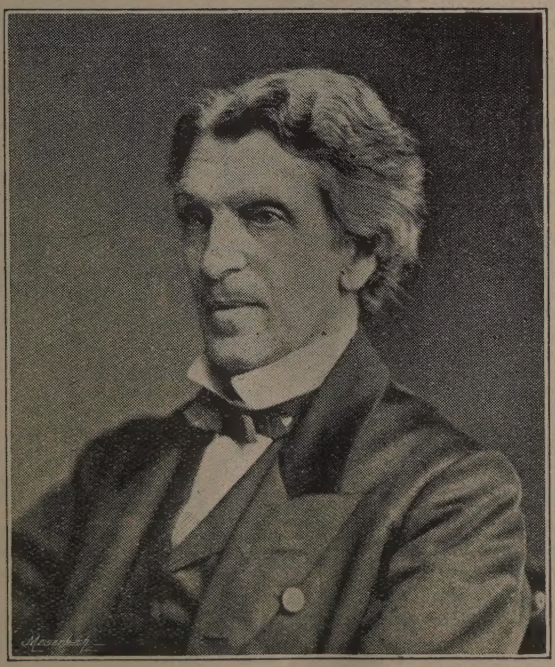
UNITARIAN MONTHLY

" One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"—*Tennyson.*

No. 230. (Vol. XIX)—11. NOV., 1922. ONE PENNY.



Dr. JAMES MARTINEAU, (1805-1900).
Said by W. E. Gladstone, to be " the greatest of living (English) Thinkers."

Notes and News.

EDITOR'S ADDRESS : 4, ASHTON GROVE' CRYSTAL ROAD, SOUTH SHORE, BLACKPOOL.

Church Calendar matter should be sent direct to the Printers, Herald Office, Cavendish Works, Ashton-under-Lyne, to save time.

Contributors' copy should reach the Editor not later than the second Monday in each month

We note with pleasure that Rev. Henry Williamson has been giving his reminiscences of "Fifty Years in Dundee's Stir and Strife," in a series of illustrated articles which have appeared in several issues of "The People's Journal" (Dundee). They include some very interesting recollections of George Gilfillan, David Macrae and other local celebrities, some pathetic incidents connected with the disastrous fall of the Tay Bridge, as well as some revelations concerning much pioneer work of Mr. Williamson himself, who has built up a living church from a beginning when there was no congregation and no church building in which to hold his services.

Our South Shields friends are much heartened by the settlement of Rev. G. W. Thompson, who has removed from Portsmouth to take charge of our South Shields and Sunderland Churches. The public welcome meeting on October 4th was a good send-off for this new adventure.

The Farewell Sermon, "God and the Modern World," preached by the Rev. R. Nicol Cross, M.A., at Mill Hill Chapel, Leeds, has now been published. Anyone interested may have a copy by sending self-addressed envelope and two penny stamps to cover postage, to Mr. F. G. Jackson, 101, Albion Street, Leeds.

The Autumn Meeting of the Manchester District Women's League, held at Dob Lane, Failsworth, September 23rd, was very successful with 130 attendance.

The sum of £500 has been bequeathed to the Unitarian Chapel of Kingswood, near Birmingham, by the late Major James Baldwin, J.P., of Northfleet, Worcester.

The Annual Soiree of the Sheffield District Association realised £10, to be devoted to the School Renovation Fund of the Underbank Chapel, Stannington.

The new session of the Unitarian Home Missionary College, Manchester, opened October 3rd with an address by the Rev. W. L. Schroeder, M.A., on "The Professional Ministry of Religion." The new library building is expected to be completed by December, and Mr. Geo. Thomas, J.P., of Irlam, has generously promised to endow the library, and has given 100 guineas as a first instalment. Mr. Thomas has also given another 100 guineas to endow an annual prize in doctrine and philosophy.

The 250th Anniversary of our Church of the Divine Unity, Newcastle-on-Tyne, has been celebrated during October.

Mr. W. Bottomley, Unitarian minister at Taunton, defines Unitarianism as faith in the Unity of God, the Unity of Nature, and the Unity of Man.

The late Mr. Wm. Matthew Blyth, many years treasurer, Winifred House Invalid Children's Home, has bequeathed £1,000 to it.

The historical sketch of the Hinckley Great Meeting Chapel, which appeared in our October issue, has been reproduced in the "Christian Life" of October 7th, with slight abbreviation. In the same number of that paper there was also a well-deserved tribute to the tales "For the Children" which appear in the "Unitarian Monthly," from the pen of our very able colleague, the Rev. H. Fisher Short.

At the Hindley Chapel a branch of the Women's League has been started with 42 members.

The bi-centenial celebrations of the Stockport Unitarian Church, September 30—October 2, have been attended by large and influential assemblies of people. They included a reception and reunion on the Saturday evening, three Sunday services, and a public meeting on the Monday evening. Rev. Dr. H. Gow, of Oxford, was the Sunday preacher, morning and evening, and the Rev. H. E. Perry at the Musical Service in the afternoon. Among the speakers at the public meeting were the Mayor of Stockport (Alderman Chas. Royle), Sir Thomas Rowbotham (Methodist), and Mr. Henry Fildes, M.P. Much praise is due to Rev. H. E. Perry (resident minister) for the success of the arrangements

The annual meetings of the Eastern Unitarian Union, held at Great Yarmouth, reported much encouraging activity in that scattered district, and great hopes from the movement at Cambridge.

At the Bootle unveiling of the War Memorial Rev. H. Fisher Short took part, by special invitation.

The annual meeting of the South Cheshire Association of Unitarian Congregations and Sunday Schools was held at Chester, October 4th, when a striking sermon was delivered by Rev. C. M. Wright, M.A., of Liverpool, on "The Game of Hide and Seek with God."

The Cambridge Unitarian Church Fund is now approaching £6,000 towards the £7,500 required.

A bronze tablet has been placed in the Essex Church, Kensington, in memory of the late Mrs. L. M. Aspland, October 8th.

The Swansea Unitarian Church has celebrated its 250th anniversary, October 15th. The congregation was established 1672.

The Autumnal Meetings of the British and Foreign Unitarian Association, October 28—30, at Newcastle, after we go to press, show an interesting programme of events.

The Carmarthen Unitarian Chapel is now converted into the Carmarthen College Chapel.

The Annual Meeting, N.-E. Lancashire Unitarian Sunday School Union, at Burnley, October 14th, reported a year of progress. Rev. L. Redfern, of Liverpool, was the special preacher.

The Young People's Meeting, under London District Unitarian Society, October 14th, at Essex Hall, had a good attendance, and listened to four inspiring addresses.

Mr. T. W. Lea, Northampton, a member of the Unitarian Chapel Choir for 50 years, has had his 70th birthday celebrated by a congregational gathering.

The celebrations of the 250th anniversary of our Church of the Divine Unity, Newcastle-on-Tyne, has included an exchange of pulpits with two ministers, one Congregational and a Presbyterian.

"Modern Churchmen and Unitarians," by Dr. Mellone, reprinted from the "Hibbert Journal," is issued by The Lindsey Press in pamphlet form.

Some correspondents have written concerning the article on "Dr. Martineau and Unitarianism" which appeared in last issue, stating that there are many Unitarians who agree with the position which was held by Dr. Martineau who do not call themselves "Free Catholics." Our point is that a congregation of Unitarians ought to be free to say that it is a Unitarian congregation, and that it is right and consistent that they should do so.

THY BROTHER.

So this, thy son, has come! Nay, this thy brother
Has now returned from the far naked land.
I have forgiven all his sin against me;
Wilt thou not reach to him a helping hand?

Not creeds and dogmas offer him, but kindness;
The loving smile, the cheery, friendly word.
Oft he will stumble. Thou dost fall full often;
Have patience, his bad habits will be cured.

His path is lonely; he has left companions
Who fain would win him back to ways of sin.
Show him you understand the fight he's waging,
Your sympathy may help him soon to win.

Remember ye are brothers. In my image
I made you both; to Me ye both are dear.
My children, help ye always one another
By loving service banish doubt and fear.

Thus shalt thou grow more like Me; and thy brother,
So lately born anew, shall find in thee
A friend and helper. By thy loving kindness
He'll see more clearly what My Love must be.

R. S.

Unitarian Worthies.

By Rev. ARTHUR W. FOX, M.A.

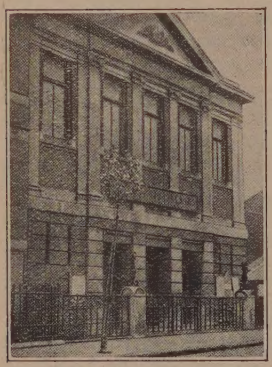
11.—ANNA SWANWICK.

AMONGST the large band of distinguished women in the great "Victorian epoch" Anna Swanwick held a high place, both as a student of letters and a philanthropist. Born at Liverpool on June 22nd, 1813, she was educated for the most part at home. But dissatisfied with her attainments she went in 1839 to Berlin, where she spent some time in studying German and Greek, with the addition of some Hebrew. As a consequence of this journey she published translations from some of the German dramatists, including the difficult task, the rendering into English of Goethe's "Faust, Part I." She used the medium of blank verse, which she composed with much skill and harmony. Her translation of "Faust" was one of the earliest to appear in English, and it passed through many editions, being finally included in Bohn's Library. It is marked by close accuracy, and has a spirit of its own, which makes it still one of the best in English. Later she produced a translation of the "Agamemnon," "Choephoroe," and "Eumenides" of Aeschylus, in which she proved herself to have considerable mastery over the Greek language. Finally she completed the translation of the whole of the "Father of Tragedy." Like her renderings of "Faust," it is marked by comparative closeness to the original and much vigour of language. It, in its turn, passed through many editions. She was not merely a distinguished scholar, but took a warm interest in many of the social questions of her time. She concerned herself with a persistent effort to raise the standard of education amongst the working classes, paying especial attention to the needs of women. She filled a place on the Council of both the Queen's and Bedford Colleges. Of the latter she was president for a number of years. She also took an important part in the foundation of Girton College for Women in Cambridge. She was before her time in the stress which she laid upon the need of studying English literature in the Universities, where at one time it was never taught directly and as a subject in itself. She had a remarkable circle of friends, including such names as Tennyson, Browning, Martineau and Gladstone. She had one of the finest memories of her time, and so almost to the end was able to converse with great delight to those who heard her. The present writer well remembers her quiet and dignified figure and her graceful courtesy to all. Anna Swanwick never sought publicity; but her influence spread over many circles in London during her long life. Every movement for the higher education of women and the lifting up of the working classes had her warm sympathy and her generous support. Her high scholarship never hindered her from taking a keen and wise interest in the affairs and movements of daily life. She had a deeply religious nature, and a piety never obtruding but always deep and sincere. She stood in the front rank of the women of her own time,, and her influence is not yet dead, but flows down through the present in the works of her pen, and the movements which she either originated or supported.

For fuller information see "Dictionary of National Biography, First Supplement."

DEATHS.—Prof. J. P. Kuenen, eldest son of the late Prof. Abraham Kuenen, and son-in-law of Dr. P. H. Wicksteed, at Leiden, September 25th, 56; Mr. J. S. Harding, Tamworth, September 13th, 72; Mr. A. C. Harwood, Ilford, 87; Rev. Wm. Fielding, at Scarborough, September 23rd; Sir Robert Pearce, M.P., Hampstead, September 29th, 82; Miss Amy Harrison, Padiham, October 2nd; Miss Lilian Forbes, of Finchley, at Oxford, October 9th, 25; Mrs. T. Pallister Young, Crouch End, October 9th; Elizabeth Gooden, Surbiton, October 12th, 64; Mr. R. Greenhalgh, Atherton, October 16th, 69; Mrs. I. M. Wade, Highgate, October 14th, 85; Miss Jane Orr, Belfast, October 18th.

BERMONDSEY UNITARIAN CHURCH.



NOT long ago some fears were expressed that the Bermondsey Unitarian Church might have to be closed owing to its decline in strength and prosperity. But the Rev. D. Delta Evans came to the rescue, and he has gathered around him an active band of workers, who are unitedly making valiant efforts to place the church and its future beyond all danger. In our illustration we are able to present a picture of a fine group of friends connected with its Band of Hope. The "Southwark and Bermondsey Recorder" says:—

For something over thirty years the Unitarian Church in Fort Road has been quietly but steadily working to purify the heart, elevate the soul, and render sweeter and brighter and better the life of Bermondsey, offering to those who will an oasis of spiritual uplift amid surroundings which in themselves are neither elevating nor inspiring. Young and old alike who are in the habit of attending the services in this free and liberal church—untrammelled by stand-still creeds and untinged by any sort of narrow sectarianism—often testify that therein they get glimpses of a brighter world of knowledge and thought that tend to lift them above their daily experience of sordidness and carking care. Unfortunately, the good work is seriously hampered owing to lack of material means, which, however willing they may be, the members of the congregation are unable adequately to provide. Yet with undaunted spirit and faith in their mission they are endeavouring to raise funds to renovate and re-light the chapel, and to place their movement on a firmer basis. We trust that their Sale of Work (October 21st) has been a most encouraging success, and that friends in London and others will give their generous support.

The Unitarian Laymen's League has made remarkable progress in the United States. From April, 1921, to April, 1922, its membership increased from 10,253 to 12,267, and its Chapters (branches) from 232 to 270. In England, too, our own League is making sure progress.

BERMONDSEY UNITARIAN SUNDAY SCHOOL AND BAND OF HOPE OUTING, 1922.

What Think Ye ?

By the Rev. WILLIAM C. HALL, M.A.

5.—WHAT THINK YE OF DUTY?

THE wave of selfishness which has swept over the world, drowning in nations and individuals their sense of duty to one another, threatens the future of human society. All may go down under it. Certain it is that there can be no satisfactory social reconstruction until men and women, and particularly young men and women, are awakened to their obligations.

The science of ethics deals largely with the problem of human duty ; it attempts to define the ends of human action and to secure work to those ends. There is no need, however, for anyone to turn to a scientific text-book to determine what he ought to do and to be ; he need only turn to his own common sense to think the matter out.

A man at birth is given society, which has been built up, institution by institution, by the painful and selfsacrificing labour of the generations before him. Can he say, All this has been handed down for myself alone, to use as I will, to ruin if I will? The obvious answer is that he has obligations at least equal to his benefits, and that he is not worthy of his place in society if he does not do his best to hand down to those who will come after him conditions of life as good as his own, nay, better conditions. The man who is not doing something to improve the social life around him is meanly enjoying the good of the world without paying anything for it.

So much for a man's duty to his neighbours and to posterity as a whole. What about his duty to his particular neighbour and that, and even to his enemy? In the railway train the other day a man said, " We can't love our neighbours as ourselves—that's nonsense—but we can be decent to everybody." That man was a finer Christian than he knew ; he had summed up more than the Law and the Prophets ; he had stated in a word the whole moral teaching of Jesus Christ. When we do what is decent to everybody we shall find our moral sense so established that very little evil will be left in the world. To everybody—the term includes God—and I shall be understood when I say that when we do what is decent to God His Kingdom will not be far away from this world.

[Mr. W. H. Jenkins, of Oldham, writing evidently as a Unitarian who is also a Spiritualist, expresses objection to Mr. Hall's assertion in our October issue concerning Immortality, that " we have no knowledge " of the continuance of life after death, and he quotes Scripture to refute that statement. Obviously Mr. Hall meant that we have no knowledge of it from actual experience. That is his opinion. Mr. Jenkins thinks differently, and that is his opinion. His quotations from the Bible are also expressions of belief, of personal opinion, and are not proofs. Many people, including Unitarians, think and believe that they KNOW that there is a continuance of life after death on grounds of reason and justice. Mr. Hall makes it clear that he and Unitarians generally believe most strongly that after death we shall have knowledge of continued life by actual experience. Limits of space prevent insertion of Mr. Jenkins' letter.—EDITOR.]

LITERATURE.—" Unitarianism: An Historic Survey," by J. Estlin Carpenter, M.A., D.Litt., 1s. net , The Lindsey Press, 5, Essex Street, Strand, London, W.C. 2. This booklet of 60 pages is a reprint of Dr. Carpenter s essay on " Unitarianism " written for " The Encyclopædia of Religion and Ethics," and is published in this separate form by arrangement with and permission of the publishers of the Encyclopædia, Messrs. T. and T. Clark. It is what it professes to be, a historic survey of Christian Unitarianism in Europe and America. It begins with the influence of Erasmus in his publication of the Greek text of the New Testament (1516), in which he omitted the famous Trinitarian verse, I. John 5, 7., and from that the survey proceeds with the growth of Unitarian ideas through Socinianism in Poland, Transylvania, Holland, England, with notice of the influence of John Biddle, Priestley, Lindsey, Belsham and Martineau, down to the present time. Then follows a sketch of Unitarianism in America, and a concluding section on its growth in the Colonies and India, in Germany, France, Switzerland, Holland, Italy, and other countries. Nothing is said as to the existence of Unitarian ideas in Europe before Erasmus in the churches of the first three centuries, and the reader is referred to the usual authorities on historical theology for that, and the New Testament doctrine. Within its limits it is a very compact and lucid account in a very handy form, and is certain to be found helpful to all which wish to know the history of the Unitarian movement.

MINISTERIAL CHANGES.—Mr. H. Crabtree, of Birmingham, has accepted appointment as minister of the Accrington Unitarian Church; Mr. E. G. Green, B.A., has commenced duty as acting minister at Forest Gate Unitarian Church, London, October 1st; Rev. G. W. Thompson has accepted appointment as minister of the South Shields and Sunderland Unitarian Churches jointly, and commenced duty October 1st, he had public farewell and presentation at Portsmouth High Street Chapel, September 26th; Rev. J. Harry Smith has been inducted to the ministry at the Church of Our Father, Rotherham, September 28th; Rev. W. Priestley Phillips, M.A., was inducted to the ministry of the Sale Unitarian Church, September 27th; Rev. Wilfrid Harris, M.A., has resigned at Ipswich; Rev. Percival Chalk was publicly welcomed to his ministry at Wandsworth on October 5th; Rev. Horace Short began duty as appointed minister at Dob Lane, Failsworth, October 1st; Rev. T. M. Falconer, of Hull, has accepted appointment to Bank Street, Bolton; Rev. F. Hankinson has resigned at Kentish Town; Rev. J. Hipperson, of Blackburn, is appointed to Lewisham; Rev. J. B. Tonkin has been publicly welcomed at Oldham.

For the Children.

By Rev. H. FISHER SHORT.

FIREWORKS AND FAIRYLAND.

Long shall I remember that Fifth of November,
The squibs and the crackers, the rockets—such whackers—
And the big bonfire's spark-spangled flame.
Though mem'ry still lingers of badly-burnt fingers,
Of eyes, oh, so tearful—the smoke was so fearful—
'Twas a jolly old night, all the same.

It was a great night! Every expectation was fulfilled. Every firework, from Chinese cracker to Roman candle, perfect—not a single dud. And the treacle toffee (home made), and the parkin (Mother's best), and the hot chestnuts—r-r-r-ripping! And the fire—a gorgeous, crackling, blazing conflagration! Of course, there were delicious, biting blisters, some coughing and sneezing, not to mention all the merry smutty, smeary faces. And, oh, the row and the racket when old Guy Fawkes sat on the fire like a king on his throne, and expired amid a perfect blaze of bursting fireworks. Who could possibly forget such a lovely bonfire day?

Peeping through his bedroom window, Norman sighed contentedly to see the dying fire like a great glowing jewel on a cushion of black velvet. It was the end of a perfect day, and soon he was curled up and snoring like anything. And then it happened.

It was a bit of a mix-up, but it was a bit of all right, too.

He wasn't in bed after all; nor was anybody else.

"Now, who's going up on this rocket?" shouted Father, above the din of chatter and laughter.

"Let me, Dad," said Norman.

And it was some rocket; a stick like a brush handle, and a top as big as a seven pound bag of sugar.

"Hold tight, dear," cried Mother, and the next moment there was a sudden "Zizz," and, seated like Mother Goose on her broom-stick, Norman was flying towards the moon. Only, he didn't get there.

High above the world the rocket suddenly burst into a thousand fairy stars, and Norman found himself in the blue land of the fairies.

"Hello!" he said, bumping into a boy that looked like Tyltyl, "you here? Is this the Kingdom of the Future?"

"Dear me, no," laughed the boy, "it's more like the Kingdom of the Past."

And, sure enough, there were crowds of people he had read about in the history books—splendid kings and gracious queens, gallant knights and valiant soldiers, mighty hunters, great explorers, brave reformers, heroes, saints and martyrs, whom he recognised at once. It was the Kingdom of the Past right enough; the history books had come to life.

Turning round, he was just going to say so to the boy when he found himself face to face with a figure in black. The face was shaded by a broad-brimmed hat, and under the cloak was a lantern.

"Guy Fawkes!" Norman gasped.

"The same, young sir," replied the man.

Before Norman could say another word Guy Fawkes gave him an appealing look and said, "When you go back to earth, for pity's sake, ask everybody to give up tormenting me by making Guys and burning them."

The poor man looked so sad, and Norman felt so sorry for him, that he was ready to promise anything.

"Surely, it is time I was forgiven. Besides, I didn't really blow up King James and his Parliament, you know."

This reminder made Norman less sorry, and Guy Fawkes noticed the change.

"Ah, well," he sighed, "perhaps I deserve all I get, or perhaps you boys don't really think of me at all—only of having a good time."

"That's all," Norman quickly agreed, sorry again.

"Then listen," said Guy Fawkes; "let the Fifth teach you a lesson."

"What lesson?"

"This: Don't bear grudges; if anybody does wrong don't keep rubbing it in. As likely as not he's sorry and ashamed, and would give his right hand to put back the clock. You've no idea ——."

Just then there was a sudden glow. For a moment Norman thought it was the blazing up of the bonfire. Opening his eyes, he saw Mother bending over him, her sweet face softly shining in the candle light. Kissing him "Good night," she whispered her usual, "God bless you, and make you a good boy," but somehow it meant a great deal more than ever before.

The Cairo Street Chapel celebrations at Warrington, September 30—October 1, of the 260th anniversary of its foundation, were largely attended, and were impressive and uplifting. Rev. W. G. Tarrant was the special preacher.

A bronze medallion memorial portrait of the late Rev. R. B. Drummond, B.A., was unveiled at St Mark's (Unitarian) Chapel, Edinburgh, of which he was minister 54 years (1858—1912), October 7th, when Rev. W. H. Drummond, B.A., delivered the dedicatory address.

At Newport, I.W., during the past three years' ministry of the Rev. W. R. Clark-Lewis, the membership of the Unitarian Church has been more than doubled.

Who are Unitarians?

THE following are a few names of eminent English Unitarians: Dr. James Martineau, the great philosopher and preacher; Rev. Stopford A. Brooke, the eminent preacher and writer; Frances Power Cobbe, the writer and philanthropist; Sir Henry Roscoe, the scientist; Sir Sidney Waterlow, the donor to London of Waterlow Park; the Right Honourable Joseph Chamberlain; the late Earl of Carlisle; the Principal and Professors of Manchester College, Oxford; Sir Henry Tate, the founder of the "Tate Gallery," and many libraries and public institutions; Robert Hibbert, the founder of the Hibbert Trust, which has done so much for literature and education; Mary Carpenter and Florence Nightingale, the philanthropists; Dr. W. B. Carpenter, the scientist; Mrs. Humphrey Ward, the distinguished novelist; Sir John Bowring, the poet and statesman, author of the hymn,

"In the Cross of Christ I glory,
Towering o'er the wrecks of time";

John Pounds, the founder of ragged schools; Mrs. Barbauld and Mrs. Gaskell, the writers; Sarah Flower Adams, author of the hymn,

"Nearer, my God, to Thee";

Dr. Priestley, the theologian and discoverer of oxygen; Sir Isaac Newton, the discoverer of the law of gravitation; Locke, the great philosopher; Milton, England's second greatest poet.

A still larger number of the greatest men of America have been and are Unitarians, including such names as Franklin, Webster, Calhoun, Sumner; four Presidents of the United States; several of the most distinguished Chief Justices; Horace Mann, the greatest American Educator; President Eliot, of Harvard University, and David Starr Jordan, of Leland Stanford; Senator Hoar, Hon. John D. Long, Hon. Carroll D. Wright; Agassiz, the scientist; Peter Cooper, the philanthropist; Channing, Theodore Parker, Dr. Savage, Robert Collyer, Emerson; the historians Bancroft, Motley, Prescott, Parkman and John Fiske; such women as Mrs. Julia Ward Howe and Mrs. Mary Livermore; literary men like Hawthorne, Thoreau, Higginson and Edward Everett Hale, and poets like Longfellow, Bryant, Holmes and Lowell. Is not a Religion believed by such minds, worthy of attention from thinking men?

The Unitarian Women's League.

THE "Monthly Letter" for October gives a detailed and very interesting account of that wonderfully inspiring meeting of the International Union held at Leiden in August, written by our Secretary, Miss Brooke Herynd. This should be read in conjunction with the account of the same conference written by the Rev. W. H. Drummond and published in "The Inquirer" of September 9th. Under these circumstances our readers will forgive the non-repetition this month, as promised in our last issue. Surely these gatherings of representatives of many nations must prove great factors in the much desired PEACE realisation.

Manchester and District branches of the W.L. met in good force at Dob Lane for the Autumn Meeting. The afternoon service, conducted by Mrs. Booth, of Failsworth, and addressed by Mrs. Tonkin, of Oldham, was well attended. The new and very beautiful memorial windows, with central figures depicting youth of both sexes, were greatly admired by the visitors.

Mrs. Woodhouse (President) conducted the business meeting after tea, when hospitality and other arrangements for the coming National Conference to be held in Manchester next year were discussed. Our London members have shown us such generous hospitality for very many years that it is now to be expected the northern friends will seize the opportunity of giving of their best when the occasion offers.

Mrs. Whitehead, of Failsworth, presided at the evening meeting, at which the heartiest of welcomes was extended to Mrs. Currer Briggs, of Leeds, our League President this year. She expressed herself inspired by the sympathetic atmosphere of the whole meeting and service, and congratulated Manchester and District on its successful gathering in of the Lancashire and Cheshire churches. She said she would return to Leeds with a re-kindled desire to help in every possible way for a similar growth and development of Leeds district. Mrs. Briggs was accompanied by the Leeds Secretary, Miss M. L. Passavant, who also expressed herself delighted with the gathering and her visit.

London district is doing very well also, and is to be greatly congratulated upon the very successful gatherings it has already held. The next is at Unity Church, Islington, at 4 p.m. on October 28th.

Liverpool District, too, held its quarterly meeting last month, and an address was given by Mrs. F. Hill, following the service conducted by the President, on "How to Strengthen the Life of the Church."

Secretaries are also very busy with lecture lists and meetings, but perhaps an evening on "Friendly Links" would prove enlightening and beneficial to the members of many branches.

National Unitarian Temperance Association.

THE RE-AWAKENING OF TEMPERANCE ACTIVITY.

A conference arranged by the National Unitarian Temperance Association was held on Saturday, September 30th, at Essex Hall. The Rev. Dr. Mellone took the chair at 4 p.m., and, referring to the number present (about 50), said that people did not always attend meetings according to the importance of the subject, or Essex Hall would often not be large enough. He hoped the conference would lead to something practical being done.

The hon. secretary read letters of apology from several persons. The Rev. W. C. Tarrant wrote: "It is especially important that the rising generation should learn in good time the facts about the use of alcohol and other drugs. . . . I most sincerely hope that Unitarians, in particular, will do all they can to promote total abstinence from things so dangerous to individuals and the community." Mrs. Blake Odgers, unable to attend for health reasons, wrote: "I shall read about the meeting with great interest.' Dr. F. Talbot wrote: "I fear there is little chance of my hearing the president's address and the conference on which so much seems to depend. I think your society has a critical choice of policies before it at the moment." Mr. Robert Milnes, joint hon. secretary of the Laymens' League, wrote: "I hope the Laymens' League will be represented at your meeting, and offer my personal wishes for its success. I am one of the old-fashioned people who still believe that intemperance lies at the root of many of our social evils, and I welcome very heartily the signs we see about us of a re-awakening of Temperance activity." Mrs. H. Dawtrey, kept away by church duties, wrote pleading for more educational work in our church Temperance societies, and suggesting that this might best be achieved by means of regular lessons given by one teacher rather than by a succession of addresses by visiting speakers. And that the N.U.T.A. might send out a list of up-to-date books for teachers' use. In appealing for increased membership the secretary said that money spent on Temperance work not only resulted in moral and physical gain, but might be regarded as an investment which brought in a good return in lowered rates and taxes.

Dr. J. Lionel Tayler then gave an address on "The Re-Awakening of Temperance Activity," in which he urged the necessity for putting the movement on a wider basis, for more educational work of a scientific character, and for greater freshness in the presentation of the facts.

After an adjournment for tea the conference was resumed, and a good discussion followed. Amongst those who took part was Mr. W. C. M. Whightman, secretary of the United Kingdom Band of Hope Union, who spoke of the great sacrifices made by Temperance reformers 70 to 90 years ago and since.

Miss Snowsill, of Stepney, thought it was from the young that the young learned best. Dr. Tayler having replied to questions, Mr. Arnold Lupton moved a vote of thanks to him for his paper. Mr. H. G. Chancellor, in moving a vote of thanks to Dr. Mellone, called attention to the great Temperance Mission being organised by the Free Churches, to begin next January. Dr. Mellone acknowledged the vote, and the meeting terminated.

THE INQUIRER.

A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.

It contains Notes of Current Events, Reviews of Books, Articles and Discussions of Special Interest to all adherents of the Liberal Movement in Religion and Social Ethics, Reports of Meetings Denominational and General News of Unitarian and Kindred Churches.

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Editor: Rev. W. G. TARRANT, B.A.,
Publishing Office: 13, Bream's Buildings, London, E.C. 4.

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